

## Contributions

### MAN'S RESPONSIBILITY TO MAN

*An extract from a talk given to the Y. M. C. A. April 27 by C. O. Witter.*

Thousands of men are asking the same question which Cain asked, "Am I my brother's keeper?" Man's natural selfish nature seeks to avoid this responsibility in the progress and happiness of the race. To be sure we are not responsible for all our brothers do. Man is a free moral agent and when God gave him that power to choose between good and evil he made every one responsible for his own life both here and hereafter.

"Life is what we make it" is a true maxim and yet the fact that our lives are what others make them is just as true. Who can not trace the good they are doing in the world to some kind word dropped by a kind and loving parent or teacher. It is a stupendous fact that there is many a boy or girl looking to you as an example. No matter how humble a position in life one may occupy, some one will be influenced by that life.

But to us who are college men, who, according to present statistics will hold sixty per cent of the positions of trust and honor in the United States in the next twenty five years, the fact assumes immense proportions. How important then that we live lives before the world which may be safely followed. We talk and dream of political and social reforms. Is that all we do? It will not tend to make the commonwealth temperate if they see this sixty percent of their officers and public men indulging in extravagant and riotous living. How can we expect to see the masses cleanly if they see those who occupy the high walks of life smoking the offensive cigar or sitting in a luxurious parlor with a filthy spittoon by the chair? How can we expect the common people to be quiet, religious and pure when we see those who ought to be examples for them forsake the prayer meeting for the lodge, the theater or the billiard-hall, forsake the house of God for the Sunday picnic or excursion, desert the quiet of their homes for a few hours of low jokes and stories at the club? How can you expect the hard handed toiler to grow into the pure and unselfish life to which our Lord desires him to attain when a dozen men set the price of meat and sugar so high that the man who is getting low wages for his hard toil cannot feed the family on the necessities of life? How even in the religious and church work can we expect the laity to grow in grace when they see their ministers and officers practicing political chicanery and forming rings to depose some officer and instal a personal friend?

Until we learn that this influence which we shed is far-reaching and that we are setting the pattern of moral, social and spiritual life for the coming generation and that we really are our brother's keeper, the Y. M.

C. A., the C. E. and all such auxiliaries of the church of God have a great task to perform.

"All ye are brethren." Mankind is very slow to realize that Christ meant what he said when he said this. We can not rid ourselves of the idea that we are more than some one else; that the souls of other nations and other races are not of so much importance as our own. It was exceedingly difficult for the Jews to learn this lesson and many have not yet learned it. It took four thousand years to evolve a Jew who could say "If eating meat or drinking wine cause my brother to stumble I shall eat no meat and drink no wine so long as the world standeth." We as a portion of the Gentiles should not wish to appropriate the grace of God to ourselves to the exclusion of the world. Still we find the selfishness existing in the church almost unmentionable. Christ died for us and we rejoice in the salvation he brought us but we forget the black and yellow brethren across the sea and wrap ourselves in the robe of sweet contentment while they drift down the time and wreck on the rocks of sin and destruction.

### MAINE NOTES, No. 2

J. C. CASSEL

I had not intended to burden the columns of the EVANGELIST with travel notes on this trip, but having run into rather an interesting spot where I have to lay over full twelve hours for the next train, I will jot down a few things of little more than ordinary interest.

I am at Moosehead Lake, the principal feeder of the Kennebec river; the Lake is about forty miles long and of varying width. The altitude is about fifteen hundred feet above sea level. It is really a lake in the mountain. There is still snow on the mountains here and the ice not off of the Lake yet. The country is very wild and almost the only source of income here is timber. The logs are cut during the winter and worked out to the streams and as soon as the Lake opens they are "boomed" off to the Kennebec river and in this way sent to the mills. As the Lake is just about opening, "boomers" are very feverish as to when they can start their "booms," even betting as to the day they will go.

This Lake is on the main line of the Canadian Pacific R. R. between St. John, N. B. and Montreal, Can. and yet there is but one train in every twenty four hours which passes this point (Greenville) at twelve o'clock at night. This of course bespeaks the amount of traffic there must be thru here. I am compelled to stay here at one of these sports-men's resorts. While I am writing these notes there are two sets of gambler playing by my side. How true it is that we are *in* the world, but not *of* the world.

This is called Moosehead Lake because moose abound here, also deer and trout. The game is protected and regulated by law.

Moose can only be shot from Oct. 15, to Dec. 15 each year and non-residents can fish only from the opening of the season to Oct. 15.

Every gunner must employ a guide at \$3.00 per day who supplies the canoe and necessary outfit, and no one man is allowed to shoot more than one moose and two male deer in one season; female deer are not shot at all. Of course a great many of these sportsmen never succeed in securing even the legal allowance. There are some fifteen hundred of those licensed guides. This will give the reader some idea of the extent of this sport up here.

The moose weigh from seven to twelve hundred pounds, their meat is very good for food and the heads and necks are invariably mounted and kept as trophies of the game. Thruout the Eastern States these moose and deer heads are in evidence everywhere in the hotels, and stores and no doubt many of them in private houses. Sportsmen come here from all parts of the country and many of them spend hundreds of dollars on a single trip. "What strange creatures these mortals be!" It appears they must have excitement. One seeks it in the mountain fastness and the other on the floor of the religious convention hall. If all this misspent energy could be harnessed and consecrated to the service of God in his own appointed channels, what could not be accomplished with the power of heaven behind it?

A great deal of the land in this State is not tillable, but where ever one sees clear land there is evidence of thrift and culture. I have not seen any old, rickety unpainted buildings since I came into the State, not even here in the mountains. This is a marked contrast to much of the middle West and South. In the South one scarcely sees a painted building outside of the cities and even in the cities many are without it.

Wheat is not grown in the East much, the land is largely given up to hay and pasture. Parts of Maine grow potatoes and apples extensively.

### LET THERE BE LIGHT

B. C. MOOMAW

I really must protest against Brother Cassel classifying me with the post-millennialists, for as I stated in my first reply it is an open question with me who is right or who is wrong on this extremely interesting subject. Once I ranged with the pre-millennialists, listened to the long and learned expositions of Daniel and Revelation, waded thru seas of mathematical calculations. The world would come to an end in 1866, again in 1875, certainly not later than 1901. Becoming discouraged with absolute dates I descended to approximate dates. It can't be long, certainly not more than a hundred years. But the drift from pre-millennialism had set in, and now I am a seeker after light. Since carefully reading Brother Cassel's articles, I am still seeking. The pre-millennial view ap-